

A

# CATECHISME.

Composed

## ACCORDING

To the order of the *Catechisme* in the Common Prayer Booke.

CONTAINING

A briefe EXPOSITION of

I. *The Creed.*

II. *The ten Commandements.*

III. *The Lords Prayer.*

IV. *The Sacraments.*

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By M. NICHOLLES, B. D. P. P.

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*The fifth Edition, corrected and  
much augmented.*

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CATHERINE

Composed

1800

For the use of the

Common

Prayer Book

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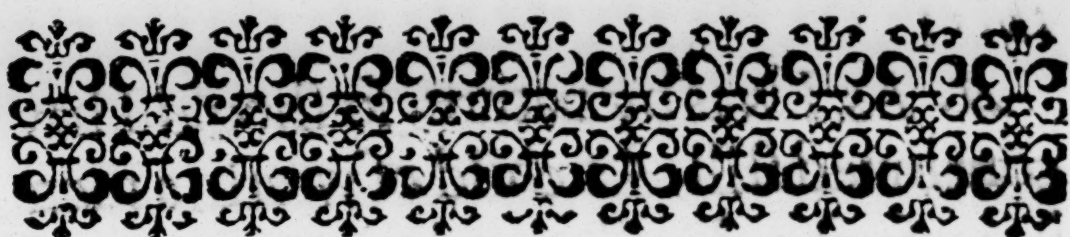
And Edition of

1. The first edition

1. The second edition

1. The third edition

By Nicholas B.D.



## The Introduction.

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Question.



*What is your name?*

*Answer. N.*

*Q. Who gave you that name?*

*Answer. My God-fathers, and God-mothers.*

*Q. When did they give it you?*

*A. In my Baptisme.*

*Quest. Why was your name then given you?*

*A. That I might bee put in minde (as often as I heare my name) of the Covenant then ratified betweene God and mee.*

*Q. What benefit have you by that Covenant?*

*A. I am thereby made <sup>a</sup> a member of Christ, <sup>b</sup> the child of God, and <sup>c</sup> an inheritor of the Kingdome of heaven.*

<sup>a</sup> Gal. 3. 17.

Eph 5. 30.

<sup>b</sup> Gal. 3. 26.

<sup>c</sup> Ro. 8. 17.

A. 2

*Q. What*

*Q. What should you have been without this?*

*A. As I was by nature, so should I have*  
 Eph. 2. 2, 3. *continued still, & a child of wrath, a member of the divell, an heire of hell and damnation.*

*Q. Did' your God-fathers and God-mothers undertake any thing for you in answer hereunto?*

*A. Yes, they did promise and vow three things in my name.*

*Q. But are you bound to make good what they promised in your name?*

*A. Yes, if I will enjoy the benefits promised to mee by them.*

*Q. Which was the first of those three things which they promised for you?*

2 Tim. 2. 16. *A. That I should \* forsake the divell and all his workes, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh.*

*Q. How are you to forsake the divell?*

e Gen. 39. 9. *A. By c refusing to hearken to any of his wicked suggestions.*

*Q. How are you to forsake the world?*

f 1 Joh. 2. 15. *A. By f withdrawing mine affections from the honours, riches, pleasures, and other contentments which the world affordeth.*

*Q But*

*Q. But may not a Christian enjoy such contentments as the world affordeth?*

*A. Yes, & so farre as he doe not set his heart and affections upon them, so as to withdraw them from God, and from his service.* 1 Cor. 7. 31.

*Q. How are you to forsake the lusts of the flesh?*

*A. By denying satisfaction to mine owne naturall desires and affections, so farre as they are any way repugnant to the Law of God.* Ro. 13. 14.

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*The first maine part.*

## **The CREED.**

*Q. Which was the second of those three things which your God-fathers and God-mothers undertooke for you, or in your name?*

*A. That I should beleeve all the articles of the Christian faith.*

*Q. What are those Articles of the Christian faith which you are to beleeve?*

*A. They are contained briefly in that which we call the Apostles Creed.*

*Q. Why is it called the Apostles Creed?*

*A. Not because it was composed by*

the Apostles, but because it compriseth the summe of that doctrine which the Apostle taught.

*Q. Is not the Creed then of sufficient authority to ground our faith upon?*

*a* Esay 8.20.

*A.* No, but *a* onely as it holdeth conformity with the Word of God.

*Q. Where is the Word of God to bee found?*

*b* 2 Ti.3.15.

*Ans.* In the *b* holy Scriptures, or in the Bookes of the Old and New Testament.

*Q. Whence have the Scriptures their authority?*

*c* 2 Ti.3.16.

*2* Pct.1.21.

*Ans.* *c* From the holy Ghost, by whose direction they were penned.

*Q. How know you that these bookes were penned by the direction of the holy Ghost?*

*d* 1 Ti.3.15.

*e* Rev.12.11.

*f* Heb.2.4.

*A.* Partly by the testimony of the *d* Church in all ages, the *e* constancie of the Saints in suffering, and the *f* miracles wrought by God himselfe for confirmation thereof.

*Q. How else?*

*g* Gen.17.1.

*h* A&10.43.

*i* Psal.119.

129.

*k* Psal.19.7.

*A.* Chiefly by the *g* majesty of the style, the admirable *h* consent of the Writers, the *i* heavenly doctrine contained therein, and the strange *k* effects wrought thereby in the hearts of men.

*Q. Is*

*Q. Is this sufficient to perswade a man of the divine originall and authority of the Scriptures?*

*A.* This is enough to convince any man, be hee never so obstinate; but effectually to perswade the heart, the inward testimony of the Spirit is necessary and onely all-sufficient. 1 Cor. 2. 14.  
1 Ioh. 2. 20

*Q. Are these Scriptures of themselves a compleat rule of our faith?* 27.

*A.* Yes, in as much as they containe whatsoever is needfull to be knowne or beleevd unto salvation. m 2 Tim. 3. 16, 17.

*Q. But are they not so obscure, that they neede an Interpreter to declare the meaning of them?*

*A.* Yes, but so as the Interpreter presume not to bring thereunto any sense of his owne, but declare the meaning of one place by another, that every one may judge of it. n A& 8. 3  
o Mat. 19. 4  
p 1 Cor. 10

*Q. How shall the unlearned judge of that which is alleddged, the Scriptures being written in Hebrew and Greeke, which they understand not?* 15.

*A.* They ought to bee translated into severall tongues, that are better knowne to all sorts of people, that all may reade and understand them. q 1 Cor. 14. 26, 27, 28  
A& 2. 14

*Q. What doth the Apostles Creed teach you?*

*A.* It teacheth me to beleeve aright in God.

*Q. What is it to beleeve in God?*

b Jam. 2. 19.  
c Joh. 17. 3.  
d Ro. 10. 11.

*A.* Not onely <sup>b</sup> to bee perswaded that there is a God, but <sup>c</sup> knowing in some measure what hee is, <sup>d</sup> to put my whole trust and affiance in him.

*Q. How are you perswaded that there is a God?*

*A.* 1 By the light of nature, and consent of all nations.

e Ro. 1. 20.

2 <sup>e</sup> By the mighty workes of God, and specially his restraining of the malice of the Divell.

f Ro. 2. 15.

3 By the working of mine owne conscience <sup>f</sup> checking mee when I doe evill, though never so secretly, and as it were citing mee before Gods Tribunnall.

*Q. What do you know concerning God, what he is?*

g Joh. 4. 24.  
h Ex. 3. 14

*A.* That he is an eternall <sup>g</sup> Spirit, <sup>h</sup> having his beeing of himselfe.

*Q. How many Gods be there?*

i Deut. 6. 4.

*A.* There is but <sup>i</sup> one God onely.

k Joh. 3. 7.

*Q. How is it then, that there are said to be <sup>k</sup> three that beare witnesse in heaven?*

*A.* There

*Answ.* There are three persons in whom this one God subsisteth entire and undivided, after an unconceivable manner.

*Q. Which are those three persons?*

A. 1 The Father, the Son, and the holy Ghost. <sup>1 Mat. 28. 19.</sup>

*Q. What doe you beleeve specially touching the first person?*

A. That hee is the Father Almighty, maker of heaven and earth.

*Quest. In what respect is he called the Father?*

A. Chiefly <sup>a</sup> in respect of Jesus Christ <sup>a Eph 1.3. & 3.14.</sup> his naturall Sonne, whom hee hath begotten of his owne substance from all eternity.

*Q. Is he a Father to any besides?*

A. Yes, <sup>b</sup> he is a Father through Christ <sup>b Gal. 3.26 & 4.4,5. Joh. 1.12.</sup> to all that beleeve in him, among whom I account my selfe to be one.

*Quest. What doth the title Almighty import?*

A. That <sup>c</sup> he hath allsufficiency in himselfe, and specially, <sup>d</sup> that he is able to do <sup>c Ge. 17.1. d Ps. 125.3</sup> whatsoever he will.

*Q. But is not the Son Almighty in this sort as well as the Father?*

A. Yes, <sup>e</sup> this attribute being essentiall <sup>e Joh. 5.</sup>

tiall to the Godhead must needs be common to all three persons.

*Q. How then is it ascribed peculiarly to the Father?*

*A.* It is ascribed primarily to the Father, as hee is first in order of the three  
 f Joh. 5 19 persons, and f from whom the divine nature, with all the perfections thereof, is derived to the Sonne and holy Ghost.

*Q. What meane you by saying he is Maker of heauen and earth?*

*A.* Herein I acknowledge that God the Father, as hee is the fountaine of all beeing, hath according to his owne good  
 g Heb. 1 1. 3 pleasure g given to the world, and all things therein, their proper beeing.

*Q. How many things are comprised under this?*

*A.* Those three maine works of God, his Decree, Creation, and Providence.

*Q. What is Gods Decree?*

*A.* The eternall counsell and purpose of  
 h Eph. 1. 2 1 God, h whereby hee set downe within himselfe whatsoever should come to passe in time.

*Q. What is the Creation?*

*A.* The first outward worke of God,  
 i Ex. 10. 1 1 whereby i hee made all things of nothing in six dayes.

*Q. What*

*Q. What is Gods providence?*

*A.* The continuall care that God hath over all his Creatures, whereby he <sup>a</sup> preserveth and <sup>b</sup> governeth them, with all their actions. <sup>a</sup> Heb. 1. 3.  
<sup>b</sup> Pr. 20. 24.

*Q. Which are the chiefest of the Creatures made, preserved and governed by God?*

*A.* Angels and men.

*Q. How was man made at first?*

*Ans.* <sup>c</sup> In a most holy and happy <sup>e</sup> state. <sup>c</sup> Eccl. 7. 29.

*Q. Wherein consisted mans holinesse?*

*A.* In that he was created <sup>d</sup> after the I- <sup>d</sup> Gen. 1. 26, 27.  
mage of God.

*Q. Wherein stood that image of God?*

*A.* Chiefly in the cleere <sup>e</sup> knowledge of <sup>e</sup> Col. 3. 10.  
<sup>f</sup> Eph. 4. 24.  
God, and entire <sup>f</sup> conformity unto his  
holy will.

*Quest. Wherein did mans happinesse consist?*

*A.* In enjoying a most sweete <sup>g</sup> communion with God, besides all the <sup>h</sup> pleasures of Paradise. <sup>g</sup> 1 Joh. 1. 7.  
<sup>h</sup> Gen. 2. 8, 9.

*Q. Did man continue in this blessed state?*

*Ans.* No, hee lost it by falling from God.

*Q. How did he fall from God?*

*A.* By

iGe.3.1.6.

*A.* By *i* sinning wilfully against God, and transgressing his righteous law in eating the forbidden fruit through the entisement of Sathan.

k Eph. 2.

2, 3.

Rom.7.14.

*Q.* *What followed upon this fall of man?*

*A.* The *k* miserable estate and condition wherein all men doe naturally abide to this present.

*Q.* *How commeth it to passe that all men are miserable by the sin of one man?*

l Ro.5.12.

*A.* Because *l* all were then in his loyns, and so guilty of his sin.

*Quest.* *Wherein consisteth this misery of man?*

m Ro.3.23.

*A.* In *m* sinne, and the punishment of it.

*Q.* *What is sinne?*

n i Joh.3.4.

*A.* Any *n* declination from, or transgression of the Law of God.

*Q.* *How many kinds of sin are there?*

*A.* Two: Originall and Actuell.

*Q.* *What is Originall sinne?*

o Pla.51.5.

*A.* It is *o* the corruption of our whole nature, which we have from our first conception, whereby every power and facultie *a* of soule and *b* body is adverse from good, and prone to evill.

a Rom.8.7.

b Ro.6.13.

10.&amp; 3.13.

14.15.

*Q.* *What is Actuell sinne?*

c Deut.17.

26.

*Answ.* *c* Any failing in our particular actions

actions to fulfill the law of God.

*Q. How many wayes may Gods law be violated?*

*A.* Either <sup>d</sup> by doing things forbidden, or by <sup>e</sup> leaving undone things commanded, or by <sup>f</sup> doing things commanded in an undue manner. d Num. 15. 30. 32. e & 9. 13. f Hof. 1. 4. Pro. 28. 9.

*Q. What is the punishment of sinne?*

*A.* <sup>g</sup> Death. g Rom. 6. 23.

*Q. What is death?* Gen. 2. 27.

*A.* An utter losse and deprivation of life and comfort, joyned with a fearefull subjection to the curse of God.

*Q. How many kindes of death are here?*

*A.* Two; the first pertaining chiefly to the body, the <sup>h</sup> second more immediately touching the soule. h Rev. 20. 6.

*Q. Wherein standeth the first Death?*

*A.* Properly <sup>i</sup> in the dissolution of the humane nature, when the soule departeth from the body: but it compriseth under <sup>k</sup> all the calamities of this life, that make way thereunto. i Ecc. 12. 7. k Exod. 10. 17.

*Q. What are those calamities that make way thereunto?*

*A.* All kinde of <sup>l</sup> bodily infirmities, l Deut. 28. 22. aines and diseases, together with all outward losses and crosses in goods, good name,

name or friends, or ought else that belongeth unto us.

*Q. Wherein consisteth the second death?*

*A.* In the losse or absence of spirituall life, which is begunne in this world, and perfected in the world to come.

*Q. What are the beginnings of it in this life?*

*A.* <sup>m</sup> Blindnesse of minde, hardnesse of heart, <sup>n</sup> horroure of conscience, subjection to <sup>o</sup> Sathans delusions, and a <sup>p</sup> reprobate sense.

<sup>m</sup> Eph. 4. 18.  
<sup>n</sup> Pro. 18. 14.  
<sup>o</sup> 2 Thes. 2. 11.  
<sup>p</sup> Ro. 1. 28.

*Q. What is the perfection of it in the world to come?*

*A.* <sup>q</sup> Everlasting separation from the comfortable preience of God, joyned with endlesse torments with the divels in hell.

<sup>q</sup> Mat. 25. 41.  
Rev. 21. 7.  
& 22. 25.

*Q. Are all men subject to this wofull condition?*

*A.* Yes, generally <sup>r</sup> all that are but onely men without exception.

<sup>r</sup> Ro. 3. 23.

*Q. But is there no means left to escape this misery?*

*A.* None in the world, but <sup>f</sup> onely by Jesus Christ our Lord.

<sup>f</sup> A&. 4. 12.

*Q. Who, or what is this Jesus Christ?*

*A.* The second person in the Trinitie, <sup>e</sup> the only begotten Sonne of God the Father.

<sup>e</sup> Joh. 1. 14.  
18.

*Q. Why*

*Q. Why is he called Jesus Christ?*

*A.* Because <sup>b</sup> he is annointed of God to be our <sup>c</sup> Saviour. <sup>b</sup> A&. 10. 38.  
<sup>c</sup> Mat. 1. 21.

*Q. Why do you call him our Lord?*

*A.* Because <sup>d</sup> he hath redeemed us to be a peculiar people to himselfe. <sup>d</sup> Tit. 2. 14.  
Rom. 14. 9.

*Q. Could no other but the Sonne of God undertake and accomplish the worke of our redemption?*

*A.* No; because <sup>e</sup> no other could pay a price of sufficient value for us, or <sup>f</sup> overcome death, and <sup>g</sup> destroy the workes of the Divell. <sup>e</sup> Pl. 49. 7, 8.  
<sup>f</sup> 1 Cor. 15. 26. 56.  
<sup>g</sup> 1 Joh. 3. 8.

*Q. What did the Sonne of God to redeeme us?*

*A.* Hee <sup>h</sup> became man, and in the nature of man <sup>i</sup> satisfied the justice of God. <sup>h</sup> Joh. 1. 14.  
<sup>i</sup> Ro. 8. 2, 3.

*Q. Must hee needs become man to redeeme us?*

*A.* Yes, <sup>k</sup> that he might suffer for sinne, and that <sup>l</sup> in the same nature that had sinned. <sup>k</sup> Heb. 2. 9.  
<sup>l</sup> ibid. v. 14.

*Q. How did he become man?*

*Ans.* Hee was conceived by the holy Ghost, borne of the Virgin Mary.

*Q. How was he conceived by the holy Ghost?*

*A.* In that his humane nature <sup>m</sup> was miraculously <sup>m</sup> Luk. 1. 35.

miraculously framed by the powerfull working of the holy Ghost in the womb of the Virgin.

*Q. Why was he so conceived?*

<sup>n</sup> Heb. 7. 16.  
<sup>o</sup> Joh. 3. 6.

*A.* That he might bee <sup>n</sup> pure and free from originall sinne, wherewith <sup>o</sup> all are tainted that are conceived the ordinary way.

*Q. Why was he borne of a Virgin?*

<sup>q</sup> Gen. 3. 15.  
<sup>r</sup> Isay 7. 14.

*A.* That hee might bee knowne to be <sup>q</sup> that seede of the woman that was to breake the Serpents head.

*Q. How did Christ in our nature satisfie Gods justice?*

<sup>r</sup> Mat. 5. 17.  
<sup>s</sup> Gal. 3. 13.

*A.* By <sup>r</sup> fulfilling the Law, and <sup>s</sup> undergoing the curse thereof.

*Q. How did he fulfill the Law?*

<sup>t</sup> Mar. 3. 15.

*A.* <sup>t</sup> By doing whatsoever the Law required in thought, word, and deed, throughout the whole course of his life.

*Q. How did he undergoe the curse of the Law?*

<sup>a</sup> Isay 35. 3.  
<sup>b</sup> Gal. 3. 13.

*A.* Partly by <sup>a</sup> enduring manifold miseries all his life long, but <sup>b</sup> chiefly by his last sufferings and death.

*Q. What were those last sufferings of his?*

*Ans.* Those which hee suffered under

For Pontius Pilate.

*Q. What was this Pontius Pilate?*

*A.* He was at that time <sup>c</sup> the Gover- <sup>c-Luk. 3. 1.</sup>  
nour of Judea under the Roman Empe-  
rour.

*Q. What did Christ suffer under him?*

*A.* After <sup>a</sup> many foule indignities, hee  
was <sup>c</sup> condemned by him to the shame- <sup>d Joh. 19. 1,</sup>  
full death of the Crosse, and accordingly <sup>2, 3.</sup>  
was crucified. <sup>c Vers. 18.</sup>

*Q. Why was hee thus condemned by an  
earthly Judge?*

*A.* That he <sup>g</sup> might free us from con- <sup>g Ro. 8. 1, 2, 3.</sup>  
demnation before the great Judge of all  
the world.

*Q. Why was he crucified?*

*A.* That by undergoing such a paine-  
full, ignominious, and cursed death, hee  
might <sup>h</sup> free us from the paine, and shame, <sup>H Heb. 18.</sup>  
and curse which wee had deserved by our <sup>14, 15.</sup>  
finnes. <sup>Col. 2. 13, 14.</sup>

*Q. What was the issue or upshot of his  
crucifying?*

*A.* His <sup>i</sup> death. <sup>i Joh. 13. 30.</sup>

*Q. Why did Christ die?*

*A.* That he might <sup>k</sup> free us from eter- <sup>k He 2. 15.</sup>  
nall death.

*Q. What followed upon his death?*

*A.* His <sup>l</sup> buriall, and <sup>m</sup> subjection to <sup>l Mat. 27.</sup>  
the <sup>59, 60.</sup>  
<sup>n Luk. 24.</sup>  
<sup>2.</sup>

the power and dominion of death and the grave for a time.

*Q. Why did he abide thus under the power of death and the grave?*

*A.* That it might be certainly knowne  
 n Rom. 6.6. that he was dead, and <sup>a</sup> that the body of sinne might be utterly destroyed and abolished in us for ever.

*Q. But did not Christ abide still under the dominion of death?*

*A.* No, but <sup>o</sup> having subdued the power of death and the grave, he arose againe the third day from the dead.

*Q. Why did Christ rise againe from the dead?*

*A.* Partly to <sup>p</sup> assure us that hee had fully discharged our debt, and partly that  
 q Ro. 6.4,5. hee might <sup>q</sup> raise us up to the life of grace  
 r Rom. 8.11. here, and to the <sup>r</sup> life of glory at the last day.

*Q. Did Christ abide here on earth after his Resurrection?*

*Ans.* No, but onely <sup>f</sup> fortie dayes, wherein hee shewed himselfe to his Disciples, to assure them that hee was risen.

*Q. What did he when those forty dayes were ended?*

*A.* He <sup>e</sup> ascended into heaven.

*Q. Why*

*Q. Why did he ascend into heaven?*

*An.* That hee might triumph more gloriously over his and our enemies, and make way for our ascension thither. Eph. 4. 8. John 14. 2, 3.

*Q. What doth he now in heaven?*

*An.* There sitteth at the right hand of God the Father Almighty. Mar. 16. 17.

*Q. What meane you by his sitting at the right hand of God?*

*An.* His exercising of that soveraigne power, which he hath as he is our Mediator over all the world. Ma 28 18. Eph. 1. 20 21.

*Q. What benefit have we thereby?*

*An.* By meanes hereof wee are defended from all our enemies, and have all good things needfull conferred upon us. Rom 8. 34. & 16. 20.

*Q. What shall be the last act of this his soveraigntie?*

*An.* That from hence he shall come to judge both the quicke and the dead. h Acts 1. 11. 2 Tim. 1. 1.

*Q. Who are the quicke and dead that are to be judged by him?*

*An.* All men that ever were from the beginning, are, or shall be to the end of the world, whether they shall be alive then, or dead before. 1 Thes 4. 13, 16, 17.

*Q. How shall they be judged?*

B 2

A. Accor-

2 Cor. 5.

John 5.29.  
10.

Mat. 25.34.

41.

*An.* <sup>k</sup> According to that which they have done in their bodies, either good or evill, they shall be either absolved or condemned.

*Q.* When shall this judgement be?

Job 19.25.

Mat 3.40.

Mat. 24.36.

*A.* At the last day, or in the end of the world: but when that is, in what yeare, day, or houre that shall be, is a secret that God hath yet imparted to no creature, but reserveth to himselfe alone.

*Q.* But shall not all men be absolved by Christ at the last judgement, since he hath satisfied Gods justice for all our sins?

Mat. 1.21.

Eph. 5.23.

*An.* No: forasmuch as the satisfaction that he hath made is availeable to none, but onely to <sup>a</sup> such as have a speciall interest in him.

*Q.* Who are they?

Joh. 3.16.

*A.* Onely they that by a true <sup>b</sup> faith lay hold on him.

*Q.* What is faith?

1 Cor. 5.11

Acts 16.3.

Rom. 4.5.

*A.* It is <sup>c</sup> a beliefe of the Gospel, joy-  
ned with <sup>d</sup> a resolute casting of ones selfe upon Christ alone for the remission of sin, and salvation.

*Q.* How is faith wrought?

1 Cor. 13.

3.13.

*A.* <sup>e</sup> By the holy Ghost.

*Q.* What is the holy Ghost?

*A.* The

*A.* The third person in the <sup>f</sup> Trinity, e- <sup>f</sup> Act. 5. 3, 4  
quall in majesty and glory to the Father  
and the Sonne, and <sup>g</sup> joyntly proceeding <sup>g</sup> Joh. 15. 26  
from them both. & 16. 14, 15.

*Q. What is the speciall worke of the ho-  
ly Ghost?*

*Ans.* To <sup>h</sup> sanctifie all the elect peo- <sup>h</sup> 1 Cor. 6.  
ple of God, and thereby to <sup>i</sup> seale and <sup>11.</sup>  
confirme unto them their interest in <sup>i</sup> Eph. 1. 13.  
Christ. 1 John 4. 13.

*Q. Who are they that are thus sanctifi-  
ed by the holy Ghost, and united unto  
Christ?*

*A.* The holy Catholicke Church.

*Q. What is the Catholicke Church?*

*A.* The <sup>k</sup> whole companie of Gods <sup>k</sup> Acts 2. 47.  
elect, that have beene, are, or shall be cal-  
led out of the world, and joyned unto  
Christ.

*Q. Why is it called Catholicke?*

*Ans.* From the universall extent of it;  
because <sup>l</sup> it is not confined to any age, <sup>l</sup> Act. 10. 34,  
place, or sort of persons, but reacheth to <sup>35.</sup>  
all ages, places, and sorts of men whatso-  
ever.

*Q. Why doe you call it holy?*

*Ans.* Because it is in all the true mem-  
bers of it <sup>m</sup> sanctified, and made holy by <sup>m</sup> Eph. 2. 13.  
the Bloud and Spirit of Christ. Eph. 5. 26, 27.

*Q. Are none to be reputed members of the Church, but such as are thus sanctified and made holy?*

*An.* All that live in the visible Church, and give not prooffe to the contrary, are (in the judgement of charity) so to be  
 n Phil. I. 7. n reputed, but none are so indeed, but  
 o I Cor. I. 2. those that are o endued with true holinessse.

*Q. What are the priviledges that belong to the true members of the Catholick Church?*

*An.* They are foure in number, of which the two former concern this life, the two latter the life to come.

*Q. Which is the first of those that concerne this life?*

*A.* The Communion of Saints.

*Q. What understand you by the Communion of Saints?*

a I John I. 3, 7. A. The a entire fellowship and societie which the faithfull have with  
 b Col. I. 4. Christ by b faith, and among themselves by love.

*Q. What benefits have we by this fellowship with Christ?*

c Isa. 53. 4, 5. A. By this meanes c our finnes are  
 2 Cor. 5. 21. 9. imputed to him, and taken away by him, his righteousnessse, with all the benefits

nefits thereof is communicated unto us and made ours.

*Q. What followeth upon that fellowship we have among our selves?*

*A.* A mutuall intercourse of <sup>d</sup> prayers, <sup>d</sup> Jam. 5. 16. and other offices of love, together with a free <sup>c</sup> communication of all the graces of <sup>c</sup> A<sup>c</sup>. 4. 32. God, and all other good things, to the benefit and comfort of each other.

*Q. What is the other of those priviledges that belong to the faithfull here in this life?*

*A.* The forgivenesse of sinnes.

*Q. What meane you when you say, I beleeve the forgivenesse of sinnes?*

*A.* Herein I professe my assurance, that <sup>f</sup> God for Christs sake doth freely forgive <sup>f</sup> Eph. 1. 7. all the sinnes of all the faithfull, and mine <sup>& 4. 32.</sup> among the rest.

*Q. Which is the first of those privildges that concerne the life to come?*

*A.* The resurrection of the body.

*Q. What do you professe to beleeve herein?*

*A.* That <sup>g</sup> the bodies of all the faithfull, <sup>g</sup> 1 Cor. 15. and mine among others, shall by vertue of <sup>20.</sup> Christs resurrection be raised from death, <sup>1</sup> Thes. 4. 14, 16. and joyned to their soules, so to continue together without separation for evermore.

*Q. But shall not the bodies of the wicked be raised too?*

*b Joh. 5. 28.  
29.*

*A. Yes, b by the power of God, but not by vertue of Christs resurrection.*

*Q. Wherein will the difference between them chiefly be?*

*A. In the last priviledge which the faithfull enjoy immediately upon this, wherein the wicked have no part at all.*

*Q. What is that?*

*A. Life everlasting.*

*Q. Wherein consisteth this everlasting life?*

*c 1 Joh 3. 2.  
d 1 Thes 4.  
17.*

*e Psal. 16. 11.  
f Phil. 3. 21.*

*A. In the e cleare vision, and d entire fruition of God, joyned with e unspeakable joy and f glory for evermore.*

### *The second maine part.*

#### *The ten COMMANDMENTS.*

*Q. How may a man come to be assured of his interest in this blessed estate and condition?*

*a Jam. 2. 18.*

*A. If hee a can approve the truth and soundnesse of his faith by the fruits of it.*

*Q. What are those fruits of faith by which the truth and soundness of it may appeare?*

*b Mat. 3. 8.  
c Heb. 5. 9.  
Rom. 6. 17.*

*A. Chiefly b repentance and c new obedience.*

*Q. What*

*Q. What is repentance?*

*A.* <sup>h</sup> A turning from sinne to God.

<sup>h</sup> Act. 26. 20.

*Q. Whence doth this arise?*

*A.* From <sup>i</sup> godly sorrow.

<sup>i</sup> 2 Cor. 7. 10.

*Q. What is this godly sorrow?*

*A.* It is a sorrow for sinne, whereby the heart of a man is deeply pierced with griefe and remorse, in this respect chiefly that he hath by his sins <sup>k</sup> offended God.

<sup>k</sup> Psal. 51. 4.

*Q. What followeth hereupon?*

*A.* A continuall <sup>l</sup> striving against all sin, <sup>m</sup> avoiding all occasions & temptations that lead thereunto: & this is even seconded with an endeavour of new obedience.

<sup>l</sup> Heb. I 2. 4.  
<sup>m</sup> Eph. 4. 27.

*Q. What is this new obedience?*

*A.* A conscionable <sup>n</sup> performance of all such duties as God hath enjoined. And this is the third thing that my God-fathers and God-mothers undertooke for mee, or in my name.

<sup>n</sup> 1 Thes. 4. 1.

*Q. Whence have we the knowledge of these duties which we are to performe?*

*A.* Out of the <sup>o</sup> Law of God.

<sup>o</sup> Isa. 8 20.

*Q. What is this Law of God?*

*A.* It is the perfect rule of all righteousness, contained briefly in the Decalogue, or ten Commandements.

*Q. How are the ten Commandements divided?*

*A.* Into

p Deu. 5. 22.

*A.* Into p two Tables.*Q.* Which are the Commandements contained in the first Table?*A.* The foure first, which teach us our duty to God immediately.*Q.* Which is the first Commandement?

Com. 1.

*A.* Thou shalt have no other gods but mee.*Q.* What doth this Commandement require of us?

a Mat. 4. 10.

*A.* That we take the true God <sup>a</sup> onely for our God.*Q.* How is this done?

b Deu. 4. 39.

*A.* By <sup>b</sup> knowing and acknowledging him in our judgements to be God alone,<sup>c</sup> Deut. 10. 20. and entirely <sup>c</sup> cleaving to him in our affections.*Q.* Which are those affections, by which we are to cleave unto God especially?

d Psal. 62. 1.

*A.* They are specially three; first, <sup>d</sup> Faith and affiance in him as our onely stay: se-

e Deu. 6. 3.

condly, <sup>e</sup> Love unto him as our chiefest good: thirdly, <sup>f</sup> Feare of him, as the greatest and most glorious object.

f Isa. 8. 13.

*Q.* What are the evils contrary herunto?*A.* They are either in judgement or in the affections.*Q.* What are the evils in the judgement against this Commandement?*A.* Either

*An.* Either <sup>g</sup> not acknowledging any <sup>g</sup> Ps. 14. 1.  
 God at all, which is Atheisme; or <sup>h</sup> not <sup>h</sup> 2. Th. 1. 8.  
 knowing the true God aright, which is  
 grosse ignorance; or <sup>i</sup> acknowledging any <sup>i</sup> Hab. 14. 3.  
 other to be God besides him, which is  
 Idolatry.

*Q. What are the evils in the affections?*

*An.* Any <sup>k</sup> failing in the affections be- <sup>k</sup> Jer. 5. 22.  
 fore mentioned to cleave unto the true <sup>l</sup> Jer. 17. 5.  
 God, or <sup>l</sup> leaning therein to any other.

*Q. Which is the second Commandement?*

*A.* Thou shalt not make to thy selfe any <sup>2. Com.</sup>  
 raven image, &c.

*Q. What is enjoyned therein?*

*An.* That we worship God <sup>m</sup> spiritually <sup>m</sup> Joh. 4. 24  
 and purely, according to his owne <sup>n</sup> dire- <sup>n</sup> Deut. 12.  
 ction in his word. 30, 32.

*Q. What are the chiefe parts of Gods  
 worship which his word prescribes?*

*An.* They are either ordinarie or extra-  
 ordinarie.

*Q. Which are the ordinarie?*

*A.* Preaching and hearing of the word, <sup>o</sup> Acts 2. 42  
 administering and receiving of the Sacra-  
 ments, and Prayer.

*Q. Which are the extraordinarie?*

*An.* <sup>p</sup> Solemne fasting, and <sup>q</sup> holy fea- <sup>p</sup> Joel 2. 15.  
 ting, to expresse either our humiliation, <sup>q</sup> Est. 9. 17.  
 or our thankfulnessse, according to our  
 speciall

speciall and extraordinary occasions.

*Q. Are there any other duties required in this Commandement, as helps or means to further Gods worship?*

*An.* Yes, it is requisite to this end, that  
 a Tit. 1. 5. a faithfull and able Ministers be ordained  
 and set over every Congregation, and that  
 b 1 Tim. 5. sufficient b maintenance, and all due en-  
 17, 18. couragement be allotted and afforded to  
 2 Chr. 3. 4. them.

*Q. What are the evils contrary hereunto?*

*A.* The c devising or exercising of any  
 c Num. 15 false worship, contrary to or besides the  
 d Isa. 64 7. word of God, or any d neglect of that true  
 worship which he requireth.

*Q. Which are the chiefe kindes of false worship which Gods word condemneth?*

*An.* The worshipping of God by e ima-  
 e Deut. 4. 15. ges, either represented to the eye, or \* con-  
 8. ceived in the mind: and f obtruding upon  
 \* Aq. 17 29. God any humane inventions, as parts of  
 f Ja. 29. 13. his worship.

*Q. How many wayes may Gods true worship be neglected?*

*A.* Either by g omitting altogether the  
 32 Pro 28. 9. duties thereunto required, or by perfor-  
 2 Ez. 33. 31. ming them n<sup>h</sup> hypocritically or carelessly.

*Q. Which is the third Commandement?*

*A.* Thou

*An.* Thou shalt not take the name of <sup>3.</sup> Com.  
the Lord thy God in vaine, &c.

*Q.* What is the maine thing that is here  
quired?

*A.* That we use the name of God, that  
his titles, properties, works, and ordi-  
nances, with due reverence, so as may <sup>i Deut. 18.</sup>  
and most to his <sup>58.</sup> glory; in <sup>k i Cor. 10.</sup> thought,  
word, and <sup>71.</sup> deed.

*Q.* What are the sins forbidden hereby? <sup>l Ps. 139. 12. &</sup>  
<sup>m Ps. 139. 46.</sup>

*A.* They are either of commission or of <sup>n Mat. 5. 16.</sup>  
mission.

*Q.* Which are the chiefe sins of commissi-  
against this Commandement?

*A.* They are either in thought, in word,  
in action.

*Q.* How may a man offend in thought  
re?

*An.* By <sup>o Ps. 10. 13.</sup> thinking dishonourably of  
God, or any of his attributes, or of any <sup>Mal. 2. 17.</sup>  
doctrine in his word, or of any <sup>p Joh. 6. 60.</sup> thing  
pertaining to his service; as also by <sup>q Mal. 1. 12.</sup> re-  
sisting at any thing he doth in the course <sup>r 2 Kin. 6. 33.</sup>  
his providence.

*Q.* How may one offend in word?

*A.* By the <sup>s 2 Sam. 16. 8</sup> irreverent mentioning of his  
names in foolish admirations, idle wishes,  
imprecations, and above all in blasphem-  
ous <sup>t Jer. 23. 10.</sup> swearing; as also by <sup>u Isa. 22. 13.</sup> jesting with  
his <sup>Jer. 23. 33.</sup>

his word, or workes, or any of his ordinances.

*Q. How in action?*

*A.* By abusing the titles of God, or any part of his word, to <sup>x</sup> charmes or sorcerie; and generally by <sup>y</sup> living offensively to his dishonour.

<sup>x</sup> Deut. 18.  
10, 11.  
<sup>y</sup> Ro. 2. 23.

*Q. How is this Commandement violated by way of omission?*

*A.* By <sup>a</sup> shrinking from the profession of the truth in case of perill, or <sup>b</sup> failing to speake or doe any thing tending to Gods glory.

<sup>a</sup> Mat. 10. 33.  
& 13. 11.  
<sup>b</sup> Jer 9. 3.

*Q. Which is the fourth Commandement?*

**4. Com.**

*A.* Remember the Sabbath day to sanctifie it, &c.

*Q. What doth this teach us?*

*A.* To set apart and employ one day of seven, and now specially the Lords day, to the duties of religion, and works of mercy.

<sup>c</sup> Rev. 1. 10.

*Q. What are the duties of religion where in we are to spend the Lords day?*

*A.* They are partly publicke, to be used in the Church; and partly private, to be used either with our families, or by our selves.

*Q. Which are the publicke duties to be used in the Church?*

<sup>d</sup> Acts 13.  
14, 15.  
& 25. 21.

*A.* <sup>d</sup> Hearing of the word read and preached

preached,<sup>e</sup> praying with the congregati-<sup>e</sup> A& 16.13.  
on, and<sup>f</sup> receiving of the Sacrament in the<sup>f</sup> A& 20.7.  
times appointed thereunto.

*Q. Which are the private?*

*A.* <sup>g</sup> Conferring, and meditating of the <sup>g</sup> Psal. 92.  
Word & workes of God; specially<sup>h</sup> pray-<sup>h</sup> 2 Chron.  
ing by our selves, and with our families, 30.18.  
before and after the publike exercises for  
a blessing thereon, and<sup>i</sup> examining our<sup>i</sup> A& 8.30.  
selves, and those that are under us, how we  
have profited thereby.

*Q. What are the works of mercy which  
we are to performe on that day?*

*A.* <sup>k</sup> Visiting the sicke, comforting the <sup>k</sup> Mat. 3.4.  
afflicted, <sup>l</sup> collections for the poore, and <sup>l</sup> 1 Cor. 16.2.  
such like.

*Q. May no other worke be done on the  
Lords day?*

*A.* No, unlesse they be workes of neces-  
sitie.

*Q. What be those workes of necessity?*

*A.* Such as tend necessarily to the  
<sup>m</sup> preservation of life, health, or goods, <sup>m</sup> Mat. 12.  
which otherwise would perish, or bee in <sup>1.7.11.</sup>  
danger; or to the <sup>n</sup> performance of Gods <sup>n</sup> Mat. 12.1.  
service, which otherwise must bee omit-  
ted.

*Q. How many wayes is this Comman-  
dement violated?*

*A.* Specially

*A.* Specially two: either by omitting of any of the fore-mentioned duties, by which the Sabbath is to be sanctified, or by doing any worke whereby it may bee profaned.

*Q.* What are those workes by which the Sabbath may be profaned?

<sup>a</sup> Neh. 13.5.  
<sup>Esa.</sup> 58.13.

*A.* Not onely all sinfull workes, which are unlawfull at any time, but <sup>a</sup> all works of our callings, and bodily recreations, which are lawfull to bee used at other times: nay not onely so, but all talking of worldly affaires, and so much as thinking of our own businesses, whereby our minds may be drawne away from Gods service.

*Q.* What meanes hath God prescribed for avoiding of these distractions?

<sup>b</sup> Deut. 5.13.

*A.* Remembring the Sabbath beforehand, that we may fit our selves for it, and dispose of our <sup>b</sup> worldly businesse so, as that we be not distracted in it.

*Q.* What Commandements doth the second Table containe?

*A.* The six last, which instruct us in our duties to our selves, and other men.

*Q.* Which is the first of these?

5. *Com.*

*A.* The fift Commandement, Honour thy Father and thy Mother, that thy daies may be long, &c.

*Q.* What

*Q. What doth this Commandement require of us?*

*A.* That wee carry our selves as becomes us in our places, and give unto others that honour and respect that is due unto them in regard of their places and degrees, as they are our superiours, inferiours, or equals.

*Q. Whom are wee to account our superiours?*

*A.* Not onely our naturall parents, but all generally, that have either authority over us, as <sup>c</sup> Masters, <sup>d</sup> Magistrates, <sup>e</sup> Ministers; or preeminence above us in regard <sup>f</sup> of age, gifts, or <sup>g</sup> benefits done by them unto us.

<sup>c</sup> 2 King. 5.  
13.  
<sup>d</sup> Josh. 7. 10.  
<sup>e</sup> 1 King. 6.  
21.  
<sup>f</sup> 1 Tim. 5.  
1, 2.  
<sup>g</sup> Ge. 45. 8.  
Job. 31. 18.

*Q. What is the duty that we owne unto such?*

*A.* To <sup>h</sup> reverence their persons, to <sup>i</sup> obey their lawfull commands, so farre as their authority extendeth, and <sup>k</sup> to bee thankfull unto them for any good wee receive from them.

<sup>h</sup> Le. 19. 3.  
32.  
<sup>i</sup> Col. 3. 10.  
22.  
<sup>k</sup> 1 Tim. 5.

*Q. What is the duty that superiours are to retorne backe again to their inferiours?*

*A.* To carry themselves <sup>l</sup> gravely, and in a seemly manner before them, and withall <sup>m</sup> meekly and lovingly towards them.

<sup>l</sup> Tit. 2. 2. 4.  
<sup>m</sup> Col. 3. 2  
& 4. 3.

*Q. What is the duty of equals to each other?*

*A.* To carry themselves <sup>n</sup> modestly and lovingly towards one another, with due <sup>o</sup> respect to the worth and dignity of each other.

<sup>n</sup> Ro. 12. 10.

<sup>o</sup> 1 Pet. 2. 17. & 5. 5.

*Q. What are the evils forbidden in this Commandement?*

*A.* The neglect or omission of any of the duties before mentioned; or the doing of any thing contrary thereunto: which may bee divers waies, according to the difference of the persons.

*Q. What are the sinnes incident to inferiours specially?*

*A.* <sup>a</sup> Despising, <sup>b</sup> disobeying, or <sup>c</sup> shewing themselves unkind and unthankfull to their superiours.

<sup>a</sup> Pr. 30. 17.

Jude 8.

<sup>b</sup> Ro. 1. 30.

<sup>c</sup> 1 Tim. 5. 8.

*Q. What are the usuall sinnes of superiours?*

*A.* <sup>d</sup> Light and unseemly carriage: together with all <sup>e</sup> abuse of their authority or preeminence, to the grieving or disheartening of those that are under them.

<sup>d</sup> 1 Sa 3. 13.

<sup>e</sup> Ezek. 34. 4.

*Q. What are the sinnes of equals?*

<sup>f</sup> Gal. 5. 26.

<sup>g</sup> Mat. 23. 6.

*A.* <sup>f</sup> Envyng one another, and <sup>g</sup> advancing themselves one above another.

*Q. Which is the next Commandement?*

*A.* The

*An.* The fixt. Thou shalt not kill.

6. Com.

*Q.* What is the maine scope of this Commandement?

*An.* That the <sup>h</sup> person, and specially the <sup>h</sup> Gen. 9. 5. 6. life of man be not any way impeached by man, but preserved.

*Q.* What is the duty that is herein required of us?

*An.* That we desire, and doe what in us lieth to further the preservation of life, and that both bodily and spirituall, in our selves and others.

*Q.* What must we doe to further the preservation of our owne bodily lives?

*An.* We must use <sup>i</sup> sober and wholesome <sup>i</sup> I Ti. 5. 23. diet, with the helpe of Physicke when need requires, <sup>k</sup> avoiding all unnecessary <sup>k</sup> Joh. 4. 1. 3. dangers, &c.

*Q.* What are we to doe for the preserving of the life of our soules?

*A.* We are diligently to <sup>l</sup> attend upon <sup>l</sup> I Pet. 2. 2. the meanes of grace, carefully <sup>m</sup> avoiding <sup>m</sup> I The. 5. 22. all occasions of sin, and so <sup>n</sup> worke out our <sup>n</sup> Phil. 2. 13. owne salvation with feare and trembling.

*Q.* What must we doe for the preservation of our neighbours bodily life?

*An.* We must <sup>o</sup> rescue him if we can <sup>o</sup> Pro. 24. 11. from any dangers, <sup>p</sup> relieve him in his ne- <sup>p</sup> Job 31. 19. cessities, <sup>q</sup> pitie <sup>q</sup> and comfort him what wee <sup>q</sup> I The. 5. 14.

<sup>z</sup> Jam. 3. 13, can in his distresses, and <sup>z</sup> carry our selves  
<sup>17</sup> meekly, lovingly, and peaceably towards  
 him.

*Q What must we doe for him in regard  
 of the life of his soule?*

*A.* We must doe our best to win him to  
<sup>a</sup> Mat. 5. 16. the love of the truth by our good <sup>a</sup> exam-  
<sup>b</sup> Heb. 3. 13. ple, <sup>b</sup> counsell and encouragement, seaso-  
<sup>& 10. 24.</sup>  
<sup>c</sup> 1 The. 5. nably <sup>c</sup> admonishing, and comforting him  
<sup>14.</sup> as occasion requireth.

*Q. What are the evils forbidden hereby?*

*A.* Any neglect of these duties, toge-  
 ther with the doing, intending, or so much  
 as wishing any hurt to the soules or bo-  
 dies of our selves or others.

*Q. What are the evils specially that  
 tend to the hurt of our owne soules?*

*A.* All <sup>d</sup> sinne generally, and specially  
<sup>d</sup> Prov. 8. 36. <sup>e</sup> grosse finnes, <sup>f</sup> committed with an high  
<sup>e</sup> Pro. 6. 32. <sup>f</sup> Num. 15. hand obstinately, but above all <sup>g</sup> rejecting,  
<sup>30.</sup>  
<sup>g</sup> Aa. 13. <sup>h</sup> disobeying, or any way <sup>i</sup> corrupting or  
<sup>46.</sup>  
<sup>h</sup> 2 The. 1. 8. perverting of the Word of God.  
<sup>i</sup> 2 Pe. 3. 16.

*Q. What are those that tend to the  
 hurt of our bodies?*

*A.* All manner of <sup>k</sup> violence offered to  
<sup>k</sup> 1 Sa. 3. 1. 4. our selves, tending to the killing, woun-  
 ding, or weakning of our bodies, together  
 with all <sup>l</sup> capitall crimes that deserve  
<sup>l</sup> 1 Ki. 2. 23. death, surfeits, <sup>m</sup> envie, or rushing upon un-  
<sup>m</sup> Pro. 1. 4. necessary

necessary dangers that may procure it.

*Q. How may we doe hurt to our neighbours soules?*

*A.* By<sup>n</sup> giving them ill example,<sup>o</sup> commanding or perswading them to any thing unlawfull,<sup>p</sup> with-holding from them the word of life, or any way corrupting the same.

n I Cor. 8.  
10, 11.  
o I King. 12.  
28, 30.  
p Hof. 4. 6.  
q 2 Cor. 2.  
17.

*Q. How may we wrong them in regard of their bodies?*

*A.* Not only by<sup>r</sup> killing, <sup>f</sup>wounding or striking them, but by<sup>t</sup> oppressing them, using<sup>u</sup> extremity in correcting or punishing them, or<sup>x</sup> grieving them any way by bitter speeches, or any kind of froward or churlish carriage.

r Gen. 9. 6.  
f Exod. 21.  
18.  
t Zeph. 3. 1,  
3.  
u Deut. 25. 3.  
x Pr. 12. 18.  
Mat. 5. 22.

*Q. But what if a mans froward passions do not breake out to the grieving of others, are they then breaches of this law?*

*A.* Yes, inso much as they tend and stirre up in us evill desires that way.

*Q. What followeth next?*

*A.* The seventh Commandement, Thou 7 Com. shalt not commit adultery.

*Q. Whereunto tendeth this?*

*A.* To the redressing of all uncleannes, and the preservation of chastity and purity both in body and mind.

*Q. What is required of us herein?*

y I Theſ. 4. 3-4. *An.* That we preſerve y chaſtity both of body and mind, both in our ſelves and others, and uſe all good meanes tending thereunto.

*Q. What are the ſpeciall means of preſerving chaſtitie in our ſelves?*

a I Cor. 9. 27. *An.* a Temperance in diet, with convenient abſtinence at ſome times, labour in  
b Pr. 13. 20. our callings, b aſſociating our ſelves with  
c I Cor. 7. 9 ſober and chaſte perſons, and c for them  
39. that have not the gift of continencie, holy  
d I Cor. 7. 3. marriage, together with a d ſober uſe  
5. thereof.

*Q. What meanes muſt we uſe to preſerve it in others?*

e I Tim. 2. 9. *An.* e Modeſt apparell, f gracious ſpeeches, together with  
f Eph. 4. 29. g ſober and grave behaviour.  
g Tit. 2. 3. 5.

*Q. What are the evils contrary herunto?*

*A.* Not only the groſſe acts of unclea- neſſe, but all manner of inordinancie in thought, deſire, ſpeech, or action tending that way, or any thing that is or may be a cauſe, occaſion, or ſigne thereof.

*Q. What be thoſe groſſer acts of unclea- neſſe?*

h Eph. 5. 3. *An.* h Fornication and i adultery, both  
i Heb. 13. 4. which may be aggravated by k inceſt and  
k 2 Sa. 13. 14. l rape, m unlawfull marriages, intemperate  
l Deut. 22. 25. m  
m Lev. 18. 6.

or <sup>n</sup> unseasonable use of the marriage bed, <sup>n</sup> Le. 18. 1<sup>o</sup>.  
and finally, all unnaturall mixture either  
with the <sup>o</sup> same sexe, or with <sup>p</sup> a divers <sup>o</sup> Ro. 1. 28.  
kind. <sup>p</sup> Le. 18. 23.

*Q. What are those thoughts, desires,  
speeches and actions tending hereunto?*

*A.* All <sup>q</sup> filthy imaginations, specially <sup>q</sup> Mat. 5. 28.  
entertained with delight, <sup>r</sup> unchaste de- <sup>r</sup> 1 The. 4. 5.  
sires, <sup>f</sup> corrupt communication, <sup>t</sup> wanton <sup>f</sup> Eph. 4. 29.  
dalliance, and lightnesse in behaviour ge- <sup>t</sup> Pro. 7. 13.  
nerally.

*Q. What are the things which are or  
may prove causes, occasions, or signes  
hereof?*

*A.* <sup>u</sup> Idlenesse, intemperance in eating <sup>u</sup> Ezek. 16.  
or drinking, <sup>x</sup> immodest apparell, <sup>y</sup> lascivi- <sup>4. 9.</sup>  
ous pictures, leud spectacles, &c. <sup>x</sup> Pro 7. 10.  
<sup>y</sup> Ezek. 23.  
<sup>14.</sup>

*Q. Which is the eighth Commandement?*

*A.* Thou shalt not steale.

8 Com.

*Q. What doth this Commandement  
ayme at?*

*A.* The preservation of mens outward  
estates?

*Q. What is required of us herein?*

*A.* That wee do what in us lyeth, by all  
good & lawfull means, to further the wealth  
or outward state of our selves and others.

*Q. By what meanes chiefly are we to  
further our owne outward estate?*

C 4

*A.* By

*A.* By getting honestly, and wisely managing these outward things, that serve for our maintenance in this life.

*Q.* How may a man honestly get so much of these outward things, as is convenient for his maintenance?

*a* Ge 2.15.  
& 3.19.  
*Eph.* 4.18.

*A.* By *a* making choyce of a lawfull calling whereby he may imploy himselfe, and labouring faithfully therein.

*Q.* How is he to manage what he hath gotten?

*b* Prov. 27.

*c* Eccl. 3.18.

*d* Ps. 112.5.

*A.* By *b* keeping it frugally, and *c* using it charitably, *d* discreetly limiting and ordering his expenses, according to the proportion of his commings in.

*Q.* What are we to doe to the furthering of the good estate of our neighbours?

*e* Le. 25.14.

*f* Pr. 11.25.

*g* Psal 15.4.

*Deut* 15.7.

*h* Deut. 22.1.

*A.* We are to deale truly and justly with them in all *e* bargaines and *f* contracts, and *g* liberally as occasion requireth in giving or lending to them, *h* doing the best wee can every way to helpe them to that which of right belongs unto them.

*Q.* What is the evill contrary hereunto?

*A.* Any neglect to further, together with the doing or endeavouring to doe any thing that may hinder or empaire the outward state of our selves or others.

*Q.* How do men usually empaire their owne estates?

*A.* By

*A.* <sup>i</sup> By idle and inordinate living, wa- <sup>i</sup> Pro. 23.21.  
<sup>k</sup> sting and consuming their substance by  
<sup>k</sup> needlesse suretiship, or <sup>l</sup> lavish expen- <sup>k</sup> Pro. 28.26,  
ces: as also by taking of <sup>m</sup> unlawfull waies <sup>27.</sup>  
of gaining, or <sup>n</sup> defrauding themselves <sup>l. Luk. 5.13.</sup>  
of the use and comfort of that which God <sup>m</sup> Act. 19.15.  
<sup>n</sup> hath given them. <sup>n</sup> Eccl. 1.8.

*Q. How do they hinder or impaire the outward estates of others?*

*A.* By theft.

*Q. What is theft?*

*A.* The taking or detaining of that which of right pertaines to another man, without his consent or good liking.

*Q. How many wayes may theft be committed?*

*A.* Either grossly without any colour, or more cunningly under colour of law.

*Q. What are those grosse kinds of theft that are committed without any colour of law?*

*A.* They are againe of two sorts; more open, and more secret.

*Q. What is your more open kind of theft?*

*A.* That which we commonly call <sup>o</sup> rob- <sup>o</sup> Pro. 1.11,  
bery, when things are taken by force or <sup>13.</sup>  
violence, which if it be by sea it is called  
piracie; to which you may referre <sup>p</sup> Pro. 22.21.  
oppression, when rich men with-hold the  
hire

q Jam. 5.4. q hire of labourers, or any thing that is due to poore men.

*Q. What is that theft which is more secret ?*

A. It is that which we know commonly by the name of theevery, when things are  
 r Exo. 32.1. secretly r purloined, the owners being ig-  
 a Levit. 6.3. norant of it ; to which the a not restoring  
 b Pro. 22.28. of things found, the b removing of bounds  
 c Joh. 12.6. or land-markes, and all kind of c false dea-  
 ling in matters committed to our trust are  
 neere a kinne.

*Q. What are those thefts that are committed more cunningly under colour of Law ?*

A. All manner of d bribery and extor-  
 d Exo. 23.1. tion, which is the sale of justice, or of in-  
 e Aſ. 8.20. justice; together with all e simony, which is  
 the sale of things sacred, which ought to be  
 f Exo. 22.25. freely given and dispensed ; and f usury,  
 Psal. 15.5. which is the sale of loane, which ought to  
 be free likewise : and to this head you may  
 g 1 Theſ. 4.6. referre all kind of g deceit and injustice in  
 h Amos 8.4. bargaining, whether h by inhaunſing of  
 i Pro. 20.14. prizes, i abasing of wares, k false weights,  
 k Deut. 25. measures, lights, &c.  
 13, 14.

*Q. But are there no other waies by which a man may be guilty of theft besides these?*

A. Yes, by l upholding of theft in o-  
 l Iſa. 1.23. thers,

thers, by letting them escape unpunished,  
n feeding and maintaining of a sort of <sup>m Pro.28.7.</sup>  
heeves, <sup>n 2 Thes.3.</sup> idlers, as Monks, wandring beg-  
gars, &c. 10.

*Q. Which is the ninth Commandement?*

*An.* Thou shalt not beare false witnesse <sup>9. Com.</sup>  
gainst thy neighbour.

*Q. What doth this Commandement  
meane at?*

*A.* The maintaining or upholding of  
the truth, and withall of the good name or  
redit of our selves and others.

*Q. What is required of us herein?*

*A.* That we sincerely <sup>o Zec.8. 19.</sup> love the truth,  
nd as occasion requireth <sup>p Psal. 15. 2.</sup> make knowne  
the same, with a due respect unto our  
owne and our neighbours good generally,  
and especially to the good name of either.

*Q. How are we to shew our love to the  
truth in respect of our selves, and our own  
good name?*

*An.* 1. By <sup>q Gal.6.4.</sup> enforming our selves, and  
judging truely in any thing that concer-  
eth our selves, our owne estate & actions.

2. By <sup>r 2 Cor.8.20.</sup> upholding a due estimation of  
ur selves with other men, so farre as may <sup>Phil.4.8.</sup>  
stand with truth and a good conscience. 21.

*Q. How may we keepe a good conscience  
in this way in respect of other men?*

*A. 1. By*

f Joh. 7. 24. A. 1. By <sup>f</sup> judging truly and yet charitably of them and their actions.

t Eph. 4. 15. 2. By <sup>t</sup> speaking the truth in love both to them and of them.

u Ma. 1. 19. 3. By <sup>u</sup> tending their credit as our own,  
x Jer. 26. 16. and <sup>x</sup> defending the same against all wrongful suspicions and accusations.

*Q. How is this Commandement violated?*

y Jer. 9. 3. A. By <sup>y</sup> neglecting any of those duties,  
z Tim. 4. 16. or by thinking, speaking or doing any thing against the truth, or to the prejudice of our owne, or our neighbours good name.

*Q. How may we offend against the truth?*

a Mat. 9. 4. A. By <sup>a</sup> conceiving or judging of things  
Jam. 2. 4. untruly, or by <sup>b</sup> speaking or doing that  
b Eph. 4. 13. which may cause others to conceive of  
Col. 3. 9. them otherwise than they are, or than we conceive them to be.

*Q. How may we prejudice or hurt our owne good name?*

c I Cor. 4. 6. A. By <sup>c</sup> conceiving of our selves, or doing that which may cause others to conceive of us otherwise than is meet.

*Q. How may we conceive of our selves otherwise than is meet?*

d Rev. 3. 17. A. Either by <sup>d</sup> overweening, or <sup>e</sup> undervaluing the good things that are in us.  
e Ps. 31. 21.

*Q. How*

Q. How may we cause others to judge  
misse of us?

A. By <sup>f</sup>boasting of, or <sup>s</sup>excusing our  
lives unjustly, or by <sup>h</sup>abasing of our selves,  
and denying or dissembling Gods graces  
that are in us.

f Pro. 27. 2.  
A. 8. 9.  
g 1 Sa. 15.  
20.  
h Job 27. 5.  
Col. 2. 18.

Q. What is it that tendeth to the pre-  
judice of our neighbours good name?

A. All manner of wrongfull <sup>i</sup>suspici-  
ons, <sup>k</sup>accusations, or reports, either ut-  
tered by us, or entertained against our  
neighbours, whether they be utterly false,  
if true, yet not charitably conceived,  
uttered; together with all base <sup>m</sup>flat-  
tery in commending them more than is  
eete, either to their faces, or behinde  
eir backes.

i 1 Co. 13. 5.  
k Psal. 15. 3.  
l 1 Sam. 22. 9.  
m Pro. 27. 14

Q. How is this aggravated?

A. When it is done publikely, and spe-  
cially in the <sup>n</sup>place of judgement.

n 1 King. 21.  
13.

Q. Which is the tenth or last Comman-  
ment?

A. Thou shalt not cover thy neighbours  
use, &c.

10 Com.

Q. What is required of us herein?

A. That we be truly <sup>o</sup>contented with  
r owne outward estate and condition,  
d heartily <sup>p</sup>desire, and <sup>q</sup>rejoyce in the  
od estate of our neighbours.

o Heb. 13. 1.  
r Tim. 6. 8.  
p A. 26. 29.  
q Psal. 34. 2.

Q. What

*Q. What are the evils contrary hereunto?*

*An.* They respect either our selves or others.

*Q. What are the evils that respect our selves?*

*A.* All kind of <sup>r</sup> discontented thoughts about our owne present condition, together with all inordinate <sup>f</sup> desires, <sup>t</sup> wishes or longings after that which wee have <sup>1.2.</sup> not.

*Q. But may not a man desire or wish for that which he hath not?*

*An.* Yes, so it be with due moderation, and submission to Gods will, and not joined <sup>u</sup> with murmuring at the want of it.

*Q. What are the evils forbidden here, with respect unto others?*

*An.* All kinde of <sup>a</sup> envying at the prosperity or happinesse of others, together with all <sup>b</sup> rejoycing or delighting in their hurt.

*Q. Is any man able to keep all these Commandements?*

*An.* No <sup>c</sup> man living is able to keepe them perfectly; neither can any man <sup>d</sup> of himselfe performe any one dutie required therein as he ought to doe.

*Q. To what end serve they then?*

*An.* To shew us <sup>e</sup> what is required of us

us, and <sup>f</sup> what wee must strive and aspire <sup>f</sup> Psal. 119. 6.  
unto; which also by the grace of God <sup>g</sup> we <sup>g</sup> Luk. 1. 6.  
may in some measure attaine. <sup>Phil. 4. 13.</sup>

*The third maine part.*

THE LORDS PRAYER.

**Q.** *How may we obtaine that grace from God whereby wee may obtaine this?*

*A.* By <sup>h</sup> faithfull and <sup>i</sup> fervent prayer.

<sup>h</sup> Jam. 1. 5, 6.  
<sup>i</sup> Cap. 5. 16.

**Q.** *What is prayer?*

*A.* A <sup>k</sup> calling upon God <sup>l</sup> in the name of Christ, whereby wee <sup>m</sup> seeke unto him <sup>k</sup> Ps. 50. 15.  
for those good things we stand in need of, <sup>l</sup> 1 Tim. 2. 5.  
and give him <sup>n</sup> thanks for those we have <sup>m</sup> Joh. 16. 23.  
received. <sup>n</sup> Psal. 50. 14.

**Q.** *What rule have wee to frame our prayers by?*

*A.* Generally <sup>o</sup> the Word of God, and more specially <sup>p</sup> the forme of Prayer which Christ hath taught us, which wee commonly call the Lords Prayer. <sup>o</sup> Rom. 8. 27.  
<sup>p</sup> Luk. 11. 2.  
*The Lords Prayer.*

**Q.** *How many parts be there in the Lords Prayer?*

*A.* Three, the Preface, the Petitions themselves, and the Conclusion.

**Q.** *Which is that which you call the Preface?*

*A.* It

*The Preface.*

*A.* It is contained in the first words, Our Father which art in heaven.

*Q. What doth this Preface generally teach us?*

q Ecc. 5. 1, 2.

*A.* That we come q not rashly to prayer, but with due preparation, considering who, and what hee is to whom we pray, and consequently how we ought to be affected in praying unto him.

*Q. What meane you when you say, Our Father?*

r Eph. 3. 14.  
Joh. 20. 17

*A.* Herein I shew that I direct my prayers onely to the true God, and primarily to the first person in the Trinity, who is r the Father of our Lord Jesus Christ, and through him the Father of all the faithfull, of whom I account my selfe to be one.

*Q. How doth this teach you to bee affected?*

f Mat. 7. 11.

*A.* With f confidence in his fatherly love, not doubting but hee will graciously heare me, and answer me; seconded with a  
t 1 Pct. 1. 17. holy care and t feare, that I shew not my selfe unworthy of this great love of his.

*Q. Why do you say, Our Father, not, My Father?*

a Mal. 2. 10.

*A.* To put mee in minde of the a loving communion that I ought to hold with all

b Jam. 5. 16.

the children of God, & how b I am to pray for

for them as for my selfe, not doubting but they do the like for mee.

*Q. What doe those other words import, Which art in Heaven?*

*A.* That God, though he fill heaven and earth with his glorious presence, yet <sup>c</sup> manifesteth his glory chiefly in Heaven, <sup>c</sup> Psal. 119. 1. & 103. 19. where Christ and his blessed Saints are.

<sup>d</sup> From whence also the glorious effects of <sup>d</sup> Rom. 1. 18. his wisdom and power are revealed.

*Q. What do you learne hence?*

*A.* To pray <sup>e</sup> with reverence to his <sup>e</sup> Eccl. 5. 1. glorious and heavenly Majestie, and yet <sup>f</sup> with confidence in his Almighty power, <sup>f</sup> Psal. 115. 3. having <sup>g</sup> my mind and affections wholly <sup>g</sup> Psal. 113. 1. Col. 3. 1, 2. set upon heavenly things.

*Q. How are the Petitions themselves distinguished?*

*A.* Into two sorts, as they concerne either God himselfe properly, or our selves and our owne necessities more immediately.

*Q. What petitions are they that concerne God himselfe properly?*

*A.* Onely the first, wherein we pray that Gods name may be hallowed. 1. Petition.

*Q. What meane you here by the name of God?*

*A.* Whatsoever God makes himselfe  
D knowne

h Eſa. 26. 8. h knowne or remembred by, as his <sup>i</sup> titles,  
 i Exod. 3. 4. k attributes, <sup>l</sup> word, <sup>m</sup> and workes.

l Pſal. 138. 2. Q. *How is Gods name ſaid to bee hal-  
 m Pſal. 8. 1. lowed?*

n Pſal. 9. 6. 8. A. By <sup>n</sup> acknowledging the holineſſe  
 thereof, and honouring it accordingly.

Q. *What is it then that you aſke in  
 this Petition?*

o Eph. 1. 17. A. That Gods glorious excellency may  
 Pſal. 67. 2. bee more and more <sup>o</sup> made knowne unto  
 Pſal. 100. 3. us, and accordingly acknowledged, ſet  
 forth, and advanced by us, in, and above  
 all things.

Q. *How many wayes may Gods glory  
 be advanced by us?*

A. Specially three: in heart, in ſpeech,  
 in life.

Q. *How may we advance Gods glory in  
 our hearts?*

p Pſ. 139. 17. A. By beeing <sup>p</sup> deeply affected, and as  
 it were, raviſhed with the conſideration of  
 that glorious excellencie that is in him,  
 q Pſ. 116. 1. and ſtirred up to <sup>q</sup> love him, <sup>r</sup> feare him,  
 r Eſa. 8. 13. and <sup>s</sup> depend upon him intirely.  
 ſ Rom. 4. 20.

Q. *How may we in ſpeech ſet forth the  
 glory of God?*

t Pſal. 50. 23. A. By <sup>t</sup> a thankfull acknowledgement  
 u Joſh. 7. 19. of his mercies, <sup>u</sup> an humble confeſſion of  
 x Pſ. 100. 4. our finnes, and <sup>x</sup> an affectionate ſpeaking  
 & 145. 1. 11. all

all the good we can of him to others.

*Q. How may we glorifie him in our lives?*

A. By y walking holily and unblameably <sup>y Mat. 5. 16.</sup>  
before him, z meekely submitting to his <sup>z Jer. 14. 16.</sup>  
will, and a yeelding up our lives (if need <sup>a Joh. 21. 19.</sup>  
be) for his truth.

*Q. What are the petitions that concerne our selves and our owne necessities more immediately?*

A. All the rest that follow.

*Q. How may they be divided?*

A. As they are either petitions of the good we stand in need of, or deprecations of the evill that may annoy us.

*Q. Which are the petitions for the good you need?*

A. The three next: wherein according to <sup>b</sup> Christs direction, I seeke first the kingdome of God, next the righteousness thereof, and lastly that all other things may be added unto me. <sup>b Mat. 6. 33.</sup>

*Q. Wherein do you seek Gods kingdome?*

A. In that I pray, as followeth in the second petition, Thy kingdome come. <sup>2. Petition.</sup>

*Qu. What is meant by Gods kingdome here?*

A. That <sup>c</sup>peculiar soveraigntie which <sup>c Ps. 110. 1. 3.</sup> God hath over his elect, begun here in grace, hereafter to be perfected in glory.

*Q. How may this Kingdome be said to come?*

A. Either in regard of the outward meanes, or of the inward efficacie, or of the full perfection thereof.

*Q. How is it said to come in regard of the outward meanes?*

*e Mat. 13. 28. & 13. 39.* A. When <sup>c</sup> the Word of God is published, and entertained where it was not before.

*Q. How in regard of the inward efficacy?*

*d 1 Thes. 1. 5.* A. When the Word workes <sup>d</sup> effectually in mens hearts, to their conversion, or further building up in grace.

*Q. How in regard of the full perfection of it?*

*e 1 Cor. 15. 24.* A. When <sup>e</sup> the number of the elect being fulfilled, the dead shall be raised, the living translated, and all brought to heaven together, there to reigne with Christ in glory for ever.

*Q. What is it then that we desire of God in this Petition?*

A. Wee desire of him chiefly foure things.

*Q. What is the first?*

*f Act. 26. 18. Col. 1. 13. g 1 Thes. 8. 8, 9.* A. That <sup>f</sup> Sathans tyranny may be abolished, and all the cursed <sup>g</sup> instruments thereof, as the Turke, the Pope, and all their

their adherents may be defeated.

*Q. What is the second?*

*An.* That the <sup>h</sup> Word of God, the Scep- <sup>h 2 Thes. 3. 1.</sup>  
ter of Christs kingdome, may have free  
passage, and be gloriously advanced every  
where; and that <sup>i</sup> Princes especially may <sup>i Isai. 60. 3.</sup>  
give due countenance to it. <sup>& 49. 23.</sup>

*Q. What is the third?*

*A.* That the Lord by his Word and  
Spirit would worke more and more effe-  
ctually to the <sup>k</sup> conversion of others, and  
our <sup>l</sup> confirmation. <sup>k Psa. 51. 13.</sup>  
<sup>l Col. 3. 15.</sup>

*Q. What is the last?*

*An.* That hee would be pleased in his  
good time to <sup>a</sup> finish the kingdome of <sup>a Rev. 22. 20.</sup>  
grace, and to hasten the kingdome of glo-  
rie.

*Q. What benefit commeth to us hereby?*

*An.* Herein standeth the beginning and  
consummation of our happinesse.

*Q. Wherein doe you seeke the righteous-  
nesse of Gods kingdome?*

*A.* In the third Petition, wherein <sup>I 3. Peti-</sup>  
pray, Thy will be done in earth as it is in <sup>tion.</sup>  
heaven.

*Q. What is here specially to be considered?*

*A.* 1. The substance of the Petition, or  
the thing desired.

2. The circumstance or manner how

this is to bee accomplished.

*Q. What is the substance of the petition or thing desired?*

A. That Gods will may be done.

*Q. What meane you here by Gods will?*

b 1 Thes. 4. 3.

c Eph. 1. 11.

A. Partly <sup>b</sup> that which he prescribeth to be done by us, and partly <sup>c</sup> that which hee determineth to doe with, or concerning us.

*Qu. How is this will of God said to be done?*

d Heb. 13. 21

e 1 Sa. 3. 18.

A. When <sup>d</sup> that which hee prescribeth is obeyed and fulfilled, and <sup>e</sup> that which hee doth or determineth is quietly yeelded to.

*Qu. In what manner in this to be accomplished?*

A. In earth as it is in heaven.

*Q. What meane you by that?*

f Psal. 103.

20, 21.

A. By us men on earth, as <sup>f</sup> by the blessed Angels and Saints in heaven.

*Q. What are the things then that you ask in this Petition?*

A. They are chiefly these three.

g Rom. 12. 2.

1. That we may rightly <sup>g</sup> know and understand Gods will.

h Mat. 26. 39.

i Heb. 13. 21

2. That <sup>h</sup> denying our own wils, we may readily submit unto it, <sup>i</sup> both in doing what he requireth, and <sup>k</sup> in suffering what hee

k Aq. 21. 11.

hee

he doth unto us, though never so contrary to our affections.

3 That we may doe all this 1 sincerely, 1 Ps 119. 82.  
 m cheerfully, n constantly, and o perfectly, m Ibid. v. 88.  
 as the Saints and Angels do in heaven. n Ibid. v. 33.  
o Mat. 5 48.

*Q. To what purpose doe wee aske this, since it is impossible to attaine in this life to such perfection?*

*A.* To shew our desire, which must be seconded with an earnest endeavour p to p Phil. 3. 12, attaine unto perfection, at least to come as 14. neere it as wee can, never resting till wee do attaine it.

*Q. Wherein do you seeke that all other things may be added unto you?*

*A.* In the fourth Petition, wherein I 4 Petiti- pray, Give us this day our daily bread. on.

*Q. What meane you by Bread here?*

*A.* All a outward things that tend to the a Pro. 27. 25, preservation of life, as food, apparell, con- 27. & 31. 14.venient dwelling, &c. together with the meanes of comfortable enjoying these; as peace, health, liberty, good governours, seasonable weather, &c.

*Q. Why is it called Daily bread?*

*A.* Because needfull for the day, beeing that which we have use of every day.

*Q. VVhat understand you hereby?*

*A.* b Such a proportion of these out- b Pro. 30. 4 ward

ward things, as is fit for us and best agreeing with our condition, charge and calling.

*Q. Why say yee (Our daily bread) seeing you aske it of God, and it is hee that must give it?*

*A.* To shew, that if wee will take comfort in it, it must come to us by the blessing of God upon our <sup>e</sup> lawfull endeavours, so <sup>12.</sup> that no man may justly lay claime unto it, or implead, and question us justly for it.

*Q. Why do you adde, This day?*

<sup>d</sup> *A.* To shew <sup>d</sup> the moderation of our desire of these earthly things, and of our care for them, and our dependance on Gods providence from day to day.

*Q. But is it not lawfull to provide for the time to come?*

<sup>e</sup> *A.* Yes, so it be with due moderation, <sup>e</sup> without distracting or distrustfull thoughts, or feares, <sup>f</sup> having our maine dependance still upon God, and his blessing.

*Q. What is it then that you aske in this Petition?*

<sup>g</sup> *A.* 1. <sup>g</sup> That God will give us such a portion of these outward things as he shall in his wisdom see convenient for us.

<sup>h</sup> 2 That hee will enable us to <sup>h</sup> labour in

our

our callings, and so blesse our labours, that we may earne our owne living.

3 That he will give us grace to be contented with and thankfull for the portion that he allotteth us, and to depend upon him for the continuall supply of all needfull things unto us.

i I Tim. 6. 8.  
Phil. 4. 12.

k Mat. 6. 31,  
32.

*Q. But have rich men need to aske these things of God?*

*A.* Yes, that they may still enjoy what they have with Gods favour, and that the use thereof may be blessed and sanctified unto them.

l I Sam. 30. 16.

m Luk. 16. 15.

n I Tim. 4. 5.

*Q. Which are the deprecations of the evils that might annoy us?*

*A.* They are contained in the three last petitions.

*Q. What order is observed therein?*

*A.* First, I pray against spirituall, then against temporall evils.

*Q. What are the spirituall evils you pray against?*

*A.* They are generally the evils of sinne.

*Q. Of how many kinds or sorts are these evils of sinne?*

*A.* They are of two sorts; first, of sin past, the guilt whereof lyeth upon our consciences unremitted: secondly, of sinne to come, to which wee are in danger to be tempted.

*Q. How*

*Q. How do you pray against the evill of sinne past?*

5 Petition.

*A.* When I pray, as in the fifth Petition, And forgive us our debts, as we forgive our debtors.

*Q. What do you observe in these words?*

*A.* 1. The Petition it selfe.

2 A reason to enforce it.

*Q. What is the Petition it selfe?*

*A.* It is contained in these words, And forgive us our debts.

*Q. What is meant by debts here?*

*A.* Those <sup>a</sup> finnes, whereof wee stand guilty before God.

<sup>a</sup> Mat. 6. 14, 15.

*Q. Why are our finnes called debts?*

*A.* Because they <sup>b</sup> oblige us unto God to make satisfaction for them.

<sup>b</sup> Eze. 18. 4.  
Mat. 18. 24.

*Q. How must this satisfaction be made?*

*A.* It can no otherwise be made by us, but by <sup>c</sup> undergoing Gods eternall wrath and vengeance: neither can this be avoyded unlesse <sup>d</sup> Christs satisfaction be accepted on our behalfe, and applyed unto us.

<sup>c</sup> Rom. 6. 23.

<sup>d</sup> 1 Joh. 2. 2.  
Col. 2. 14

*Q. How then is God said to forgive us our debts?*

*A.* When hee so freely remiteth them <sup>e</sup> for Christs sake, that he requireth no satisfaction of us for them.

<sup>e</sup> Eph. 4. 32.

*Q. What doth this suppose?*

*A.* It

A. It suppoſeth ſpecially foure things:

1. That we are <sup>f</sup>all guilty of manifold <sup>f</sup> Jam.3.2. ſins before God.
2. That hereby we are become <sup>g</sup> liable <sup>g</sup> Rom.3.19. to the eternall wrath and vengeance of <sup>23.</sup> God, unleſſe we obtaine forgivenefſe.
3. That <sup>h</sup> none can forgive us our ſins <sup>h</sup> Mat.2.7. but God onely.
4. That <sup>i</sup> God for Chriſts ſake is ready <sup>i</sup> 1 Joh.1. 9. to forgive us our finnes upon our unfained acknowledgement of them, and hearty re-entance for them.

*Q. What then doe you aſke of God in his Petition?*

- A. 1. That wee may have the grace to ſee and acknowledge, and confeſſe our <sup>k</sup> Joh.6. 24. finnes, without excuſing or extenuating them, together with our owne <sup>l</sup> diſabilitie <sup>l</sup> Pſal.130.3. to make ſatisfaction for them.
- 2 That God will <sup>m</sup> accept the ſatisfa- <sup>m</sup> Job 33.24. tion that Chriſt hath made for us, that we may be fully acquitted and diſcharged hereby.
3. That we may be enabled <sup>n</sup> by faith to <sup>n</sup> Luk.17. 5. apply the ſame to our ſelves. <sup>Phil.3.8,9.</sup>

*Q. How oft are we to make this petition?*

A. Every day, as we are to pray every day for our daily bread.

*Q. What learne you hence?*

A. That

*An.* That as we sinne daily, so it must be our care every day to make even with God.

*Q.* What is the reason you alledge to enforce this petition?

*An.* As we forgive our debtors.

*Q.* What is the meaning of that?

*An.* That as we are ready to forgive the wrongs that other men doe unto us, so our hope and desire is, that God will forgive the sinnes that we have committed against him.

*Q.* What doth this teach you?

*An.* It teacheth me two things.

*a* Mar. 11. 25. 1. That <sup>a</sup> he that will obtaine forgiveness at Gods hands, must truly, freely and fully forgive the wrongs done to him.

*b* Mat. 6. 14. 2. That <sup>b</sup> our forgiving of others giveth us good assurance of Gods forgiving of us.

*Q.* How doe you pray against sinne to come?

6. *Petition.* *An.* In the sixt Petition, And lead us not into temptation.

*Q.* What is meant by temptation here?

*An.* Any provocation or inducement to sinne, <sup>c</sup> whether it arise from Sathan, our selves, or other men, or from any outward accident or thing whatsoever.

*c* Job. 13. 2.  
Jam 1. 14.  
Mat. 16. 23.

*Q.* How is God said to lead men into temptation?

*A.* When

A. When <sup>c</sup> he bringeth them into the <sup>c</sup> Mat. 4. 1.  
lists with Sathan; but specially when <sup>d</sup> hee <sup>d</sup> 2 Chr. 32.  
leaveth them to themselves, to trie it out <sup>31.</sup>  
by their owne strength.

*Q. But is not God by this meanes made  
the author of sinne?*

A. No, <sup>e</sup> he hath no hand in the sinne <sup>e</sup> Jam. 1. 13.  
selfe, however <sup>f</sup> he hath the ordering of <sup>f</sup> 1 Kin. 23.  
those things that lead unto it. <sup>23.</sup>

*Q. What doth this suppose with reference  
to the petition foregoing?*

A. It supposeth, first, <sup>g</sup> that after the <sup>g</sup> Joh. 8. 11.  
ardon of sinne men are in danger to sinne  
gaine: secondly, <sup>h</sup> that men are not for- <sup>h</sup> Jam. 1. 14.  
ed, but onely tempted unto sinne: third-  
ly, that <sup>i</sup> we of our selves are not able to <sup>i</sup> Jer. 10. 23.  
withstand temptations.

*Q. What is it therefore that you desire of  
God here?*

A. 1. <sup>k</sup> That I may be carefull to avoid <sup>k</sup> 1 Joh. 2. 1.  
in for time to come, as well as to obtaine  
ardon for my sins past.

2. That God would keepe mee, if it be  
his blessed will, from <sup>l</sup> entering the lists <sup>l</sup> Mat. 26. 41.  
with Sathan, or <sup>m</sup> encountring any occasi- <sup>m</sup> Pr. 30. 8.  
on of sin.

3. That if I must needs bee tempted,  
yet I bee not <sup>n</sup> overcome of any tempta- <sup>n</sup> Ro. 12. 21.  
tion.

*Q. What*

*Q. What are the temporall evils you pray against?*

A. The evils of affliction or punishment.

*Q. How doe you pray against these?*

7. Petition.

A. In the last Petition, But deliver us from evill.

*Q. What is meant by evill here?*

<sup>a</sup> Gen. 48. 16.  
<sup>Zeph. 3. 15.</sup>

A. The evill of <sup>a</sup> affliction specially, which hindreth our comfortable enjoying of our selves, and those good things that might make our lives pleasant unto us.

*Q. How may a man be delivered from this evill?*

<sup>b</sup> 2 King. 19.

<sup>32.</sup>  
<sup>c</sup> Esay 57. 1.

<sup>d</sup> 2 Sam. 24.

<sup>25.</sup>

<sup>e</sup> Gen. 50. 20.

<sup>Rom. 8. 28.</sup>

A. Either by <sup>b</sup> keeping it away that it fall not upon him, or by <sup>c</sup> taking him away from the evill to come, or <sup>d</sup> by removing the evill when it is fallen upon a man, or by <sup>e</sup> altering the nature of it, that it may not prove evill, but good unto him.

*Q. What doth this suppose?*

<sup>f</sup> Psal. 34. 19.

A. 1. That <sup>f</sup> Gods best children are subject to manifold troubles and afflictions here in this life.

<sup>g</sup> 2 Chr. 20.

<sup>12.</sup>

2. That <sup>g</sup> they are not able to help themselves, either against them or out of them.

<sup>h</sup> Pro 18. 14.

3. That <sup>h</sup> God is their onely refuge in all their troubles, their onely deliverer from all afflictions.

*Q. What*

*Q. What is it that you desire of God here?*

*A.* That hee would be pleased, if it may stand with his glory, & my chiefeſt good, to <sup>i</sup>keepe mee from all ſuch outward or <sup>i</sup> *1 Chr. 4. 10.* inward troubles or grievances, as might make my life uncomfortable unto mee, or else to <sup>k</sup> free mee from them in his good <sup>k</sup> *Jam. 5. 15.* time, or at leaſt ſo to <sup>l</sup> aſſiſt mee that I bee <sup>l</sup> *1 Cor. 10. 13.* not overwhelmed therewith, and ſo to order them, that they turne to my Good, and not to my hurt in the end.

*Q. What is that that you call the Conclusion?*

*A.* It is contained in the laſt words, *The* For thine is the Kingdome, the power, and *Conclu-* the glory, for ever and ever. Amen. *sion.*

*Q. What doe you obſerve herein?*

*A. 1.* A confeſſion of certaine of Gods attributes.

2 A teſtification of our faith in all that goeth before.

*Q. Which is the confeſſion of Gods attributes?*

*A.* For thine is the Kingdome, the power, and the glory, for ever, &c.

*Q. What is meant by Gods Kingdome here?*

*A.* That absolute and univerſall ſoveraigntie that hee hath over all things in <sup>m</sup> *Pſal. 103. 19.* the

<sup>a</sup> 1 Chr. 26. the world, to <sup>a</sup> dispose of them at his pleasure.  
 11, 12.

*Q. What meane you by saying, Thine is the power?*

<sup>a</sup> Ps. 115. 3. *A.* I meane, that he hath <sup>a</sup> all power in  
 Jer. 32. 27. his hand, to doe whatsoever he will.

*Q. What do you intend by saying, Thine is the glory?*

<sup>a</sup> Rev. 4. 11. *A.* That <sup>a</sup> all honour and praise belon-  
 Luk. 2. 14. geth to God properly, and is to be referred in all things to him onely.

*Q. Why do you adde, For ever and ever?*

<sup>b</sup> Psal. 90. 2. *A.* To shew that all these are of an <sup>b</sup> un-  
 Psal. 10. 27. changeable continuance, eternall and immutable.

*Q. What use is there of this confession here?*

*A.* It hath a double use, as you may consider it either absolutely in it selfe, or with relation to the petitions foregoing.

*Q. What is the use of it considered absolutely in it selfe?*

*A.* So it is a forme of praise and thanksgiving unto God.

*Q. What doth this teach you?*

*An. 1.* That praise and thanksgiving is to be joyned with prayer.

<sup>c</sup> Exod. 15. 2 That <sup>c</sup> the praise of God standeth  
 7 onely in the confession of that excellencie  
 that

that is in him, and that belongs unto him.

*Q. What use hath it with relation to the petitions foregoing?*

*A.* So it containeth forcible reasons to confirme our faith, and to assure us that the foregoing Petitions shall be granted.

*Q. Whence are these reasons drawne?*

*A.* Onely from God himselfe, and those perfections that are in him.

*Q. What learne you hence?*

*A.* That <sup>c</sup> the maine ground of our pleading in our prayers must be fetched from God alone, and not from our selves, or any other creature. <sup>c</sup> Deut. 8. 8. 9. 18, 19.

*Q. Wherein consisteth the testification of our faith?*

*A.* In the last word of all, Amen.

*Q. What is the meaning of this word?*

*A.* It signifyeth plainly either <sup>d</sup> So be it, <sup>e</sup> so it is, or, so it shall be. <sup>d</sup> 1 King. 1. 36.

*Q. What doth it import here?*

*A.* It imports three things which are requisite in prayer. <sup>e</sup> Rev. 22. 20.

1 <sup>f</sup> An assent of the mind to that wee pray for, grounded upon the cleare knowledge and understanding thereof. <sup>f</sup> 1 Cor. 14. 15, 16.

2 <sup>g</sup> A desire of the heart, that the things so assented to may be obtained. <sup>g</sup> Psal. 6. 2. 8.

3 <sup>h</sup> An assurance of faith, that we shall <sup>h</sup> Jam 1. 6.

E

obtaine

obtain them so far as shall be good for us.

*Q. Is it not lawfull to pray in any other words but these?*

*A. Yes doubtlesse: we are herein left unto our liberty to expresse our minds in any words that suit with our occasions.*

*k* Hof. 14.2.

*Joh. 17.1.*

*Act. 4.24.*

*Q. To what end then is this forme prescribed?*

*l* Mat. 6.9.

*A. As a patterne or rule, by which we are to frame our prayers.*

*Q. Is it not lawfull then to use this forme at all?*

*A. Yes, it being not onely a patterne to be imitated, but a forme also to be used, provided it be done with understanding and affection.*

*m* Luk. 11.2.

*n* 1 Cor. 14.

15.

### *The fourth maine part.*

### **The SACRAMENTS.**

*Q. Are there any other helpes besides to strengthen our faith, and to helpe us forward in our obedience?*

*a* Act. 1.42.

*A. Yes, we have besides this the preaching of the Word, and the Sacraments.*

*Q. What need is there of preaching of the Word when we may read it?*

*b* Deut. 12.

17.

*A. Because it is the ordinance of God*

God, the meanes that hee hath appointed to <sup>c</sup> beget and increase faith in us.

<sup>c</sup> Ro. 10. 17.

*Q. How must a man heare the Word that he may profit by it?*

*A.* Hee must attend to it with <sup>d</sup> meeknesse, and <sup>e</sup> reverence, <sup>f</sup> meditate and <sup>g</sup> conferre of it after he hath heard it, and above all carefully <sup>h</sup> put in practise what is taught therein.

<sup>d</sup> Jam. 1. 21.

<sup>e</sup> Isa. 66. 2.

<sup>f</sup> Psal. 1. 2.

<sup>g</sup> Deut. 6. 71.

<sup>h</sup> Joh. 7. 17.

Jam. 1. 22.

*Q. What are the Sacraments?*

*A.* Certaine outward <sup>i</sup> signes or seales, appointed by God to assure us of our interest in Christ and all his benefits.

<sup>i</sup> Rom. 4. 1.

*Q. How many parts be there in a Sacrament?*

*A.* Two, <sup>k</sup> an outward visible signe, and an inward spirituall grace signified thereby.

<sup>k</sup> Mat. 3. 11.

*Q. How many Sacraments be there?*

*A.* Onely two now in use, Baptisme, and the Lords Supper.

*Q. What is Baptisme?*

*A.* The first Sacrament of the New Testament, which sealeth unto us our <sup>l</sup> engrafting into Christ, and <sup>m</sup> admission into his Church.

<sup>l</sup> Gal. 3. 27.

<sup>m</sup> Joh. 3. 1.

*Q. What is the outward sign in Baptisme?*

*A.* <sup>n</sup> Water, wherein the party baptized is <sup>o</sup> dipped or sprinkled therewith,

<sup>d</sup> Joh. 1. 31.

<sup>o</sup> Eph. 5. 26.

p Mat. 18. 19. *P* in the name of the Father, the Sonne, and the holy Ghost.

*Q. What is the inward or spirituall grace signified thereby?*

q A& 22. 16.  
I Cor. 6. 11.

*A.* The washing and cleansing of the soule from the guilt and staine of sinne, by the blood and Spirit of Christ.

*Q. What followeth upon this?*

r Tit. 3. 5.

*A.* r Regeneration, or new birth.

*Q. But doth this inward grace alwaies accompany the outward signe?*

f I Pet. 1. 2.

*A.* No, but only in those s to whom God of his free mercy vouchsafeth it unto.

*Q. Who are to be admitted to this Sacrament?*

t A&. 10. 4, 7.

*A.* All that t in the judgement of charity are to be reputed to be within the covenant of grace.

*Q. Who are they?*

u I Cor. 7.

I 4.

*A.* I All u Infants borne of Christian Parents.

x A&. 8. 37.

2 Any x others that are converted to the faith of Christ.

*Q. How often is this Sacrament to bee received?*

*A.* Onely once, as a man can bee but once borne.

*Q. But is a man to make no use of his Baptisme afterwards?*

*A.* Yes,

*A.* Yes, he is to have recourse thereunto, as to y a fountaine ever open for sinne y Zac 13.1. and for uncleannesse, and to remember his covenant made therein.

*Q. What is the Lords Supper?*

*A.* It is the other Sacrament of the New Testament, whereby our continuance, nourishment and growth in Christ is sealed unto us.

*Q. What is the outward signe in this Sacrament?*

*A.* a Bread and Wine, together with a Mat. 26. the actions of blessing, breaking, distributing and receiving, exercised in and about the same. 26, 27.

*Q. What is the inward spirituall thing signified thereby?*

*A.* b The Body and Bloud of Christ, given us by God, and received of us by faith, for the c nourishing of our soules unto e- c Joh. 6. 50. ternall life. 51.

*Q. But is the Body and Bloud of Christ received of all that partake of the outward Elements of Bread and Wine in the Sacrament?*

*A.* No, for though God offer them to all, yet are they received of them alone d that d Joh. 6. 39. have the hand of faith to lay hold on them.

*Q. Who are to be admitted to the participation*

*pation of this Sacrament?*

*A.* All such as have beene baptized, and are of yeares and judgement to discern the Lords body.

*Q.* *Do all such receive benefit therby?*

*A.* No, but onely such as are duly fitted and prepared thereunto.

*Q.* *How ought men to fit and prepare themselves hereunto?*

*e I Cor. II.  
18.*

*A.* By a serious<sup>e</sup> examination of themselves, whether they be endued with saving faith, grounded upon sound knowledge and true repentance, seconded with unfained love to God and his children.

*Q.* *What if a man upon examination finde not these in himselfe?*

*A.* He were best forbear untill he find them in some measure, at least a sincere and earnest desire after them, which is the beginning of them.

*Q.* *What if a man do receive though he find no such thing?*

*A.* He is an unworthy Receiver, where-  
*e I Cor. 12.  
27, 29.* by<sup>f</sup> hee becomes guilty of the Body and Bloud of Christ, and so eateth and drinketh judgement to himselfe.

*Q.* *If a man do find these in some measure, is he to take no further care?*

*A.* Yes, in the very act of receiving, he

he is with all reverence, devout affection, and thankfulnesse to s remember Christs death, and to stirre up his faith, that he may apply the same to himselfe, to the comfort and refreshing of his soule. 1 Cor. 11. 26.

*Q. What is he to do when he hath received?*

*A.* He is to <sup>h</sup> blesse God for his refreshing, and to endeavour in the strength thereof to walke more cheerfully and steadily in the good waies of God, growing in grace, and abounding more and more in well-doing. h Mat. 26. 30.

*Q. What are we to doe more for the furthering of this?*

*A.* We are to <sup>i</sup> watch continually, and ever and anon to call our selves to an account how we do goe on. i Mat. 16. 4.

*Q. May a man by this meanes be kept from falling into sinne?*

*A.* No, when he hath done his best, he shall still <sup>k</sup> faile and fall many wayes. k Jam. 3. 2.

*Q. What benefit hath a man then by taking all this paines?*

*A.* By this meanes he shall keepe himself from those <sup>l</sup> grosse failings, that others are subject unto, and still retaine <sup>m</sup> the peace of a good conscience. l Psal. 19. 13. & 119. 133. m Phil. 4. 7. 9.

*Q. But is not this peace subject to interruption?*

*A. Yes,*

*A.* Yes, through our carelesnesse, or when God leaves us to our selves, to humble us.

*Q.* What are we to doe in such a case?

*A.* We must renew our covenant with God by the<sup>n</sup> renewed acts of repentance and faith in Christ Jesus.

Rev. 2. 5.

31. 18, 19.

*Q.* What will follow hereupon?

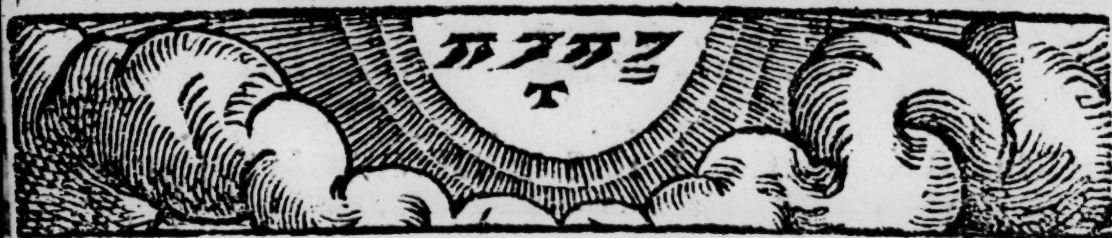
1 Pet. 1. 5.

*A.* We shall be<sup>o</sup> kept by the mighty power of God through faith unto salvation.



**FINIS.**





# An Analysis of the LORDS PRAYER.

*The parts of the Lords Prayer are,*

**F**irst, the Preface or Introduction :  
whence we learne,  
1 To whom wee are to direct our  
prayers, onely to him whom we may thus  
call upon.

Our Father  
which art in  
Heaven.

2 With what affe- } 1 Reverence.  
ctions we are to pray. } 2 Confidence.

3 What an entire com-  
munion with the godly  
4 What a peculiar inte- } every faithfull  
rest in God } man hath.

5 Whither we are to direct our thoughts,  
where we are to settle our affections, in  
prayer, especially where God is in heaven.

Secondly, the body of petitions, concer-  
ning,

1 *God*, whose honour is all we can de-  
fire or wish him. And this we are taught  
here to desire, and further, above and be-  
fore any thing that concernes our selves;  
which we are farther to testifie by giving  
due

Hallowed be  
thy Name.

due respect to, 1 his glorious attributes; 2 his holy word; 3 his mighty workes; 4 whatsoever any way beares his name, or hath any relation to him.

2 *Our selves*, whose necessities are manifold, in regard of,

1 The good things we stand in need of,

1 For our soules, which are to be cared for before our bodies: the good whereof consisteth in two things;

Thy King-  
dome come.

1 Admittance into Gods kingdome: whence we learne,

1 That by nature we are to acknowledge our selves strangers to the kingdome and grace of God.

2 That we are to promote the meanes of grace as farre as we shall be able.

3 That we must strive to make these means effectuell both to our selves and others.

4 That we must labour to grow in grace continually.

5 That we must earnestly long for Christs glorious appearing, when his kingdome shall be accomplished.

Thy will be  
done in earth  
as it is in  
Heaven.

2 Obedience to Gods will, which wee pray may bee performed by us men on earth, as by the Saints and Angels in heaven.

1 Our subjection to Christs Scepter is  
to

to be shewed by our obedience to Gods will.

2 Gods will, not our fancie, is the rule of true obedience.

3 God must be obeyed in suffering as well as doing his will.

4 We must strive to come as neere as we can in our obedience to the perfection of Saints and Angels.

2 For our bodies and bodily lives, for which we beg daily bread.

Give us this day our daily bread.

1 Earthly things may be sought for after Heavenly.

2 Our desires here to be limited to things necessary and convenient onely.

3 These things come from our selves. God, to be sought of him for others.

We must be content with provision for the present onely, without over much care for the future.

1<sup>st</sup>. The evils we are in danger of, which are likewise,

1 Spirituall, indangering the soule, as,  
1 The guilt of sinnes committed, while they remaine unpardoned. Against which we pray forgive, and promise as we forgive.

Forgive us our trespasses, as we forgive them that trespass against us.

1 Sin makes us indebted unto God.

2 None is free from the danger of this debt.

3 Free-

3 Freedom from it, above all things to be desired.

4 Onely removed by Gods free pardon, and Christs satisfaction.

5 To be desired for others, as well as for our selves.

6 No better assurance of it than a readinesse to forgive them that have any way offended us.

2 Tentation to commit sinne: whence we pray, and by praying learne,

And lead us  
not into ten-  
tation.

1 That those that have obtained pardon of sin must be carefull to avoid sin.

2 That the best of Gods children are subject to tentation.

3 That a good man will desire to be as free as may be from any inducement to any sinne.

4 That no man of himselfe is able to resist the least tentation.

5 God alone is able to deliver us from, and uphold us in tentation.

But deliver  
us from evil.

2ly. Corporall, afflicting the body especially, as the afflictions of this present life: which we are taught to pray against in the last place, and thence learne,

1 That the best of Gods children are still subject to manifold afflictions.

2 Not onely nature, but grace teacheth

us

us to decline from afflictions.

3 God is our onely deliverer from the troubles of this life.

4 We must seeke the deliverance of others from affliction, as well as our selves.

Thirdly, The Confirmation, or Conclusion : which consists of,

First, a concession of Gods glorious attributes, to his praise, and our encouragement in this holy duty of praying to him : whence we learne,

For thine is the king-  
dome, the  
power, and  
the glory, for  
ever and e-  
ver. Amen.

1 That God is to be praised as well as prayed unto.

2 Our hearts have need of confirmation in prayer.

3 Our encouragement in prayer to be fetched not from any thing in our selves, but from the nature, properties, and will of God.

4 God hath universall sovereigntie over all creatures.

5 God hath power in his hands to doe whatsoever he will.

6 All honour and glory belongs properly to God, and is to be referred onely to him.

7 Whatever is in God is to continue unchangeably for all eternity.

Secondly, a restification of our, 1 assent,

2 desires

2 desires, 3 assurance of all things, in this word Amen; which imports so much: whence we learne,

1 That prayer must be made with knowledge and understanding.

2 Affection must goe with knowledge, to put life into our prayers.

3 Faith must seale up all, with full assurance that we shall be heard.

Faith is a settled perswasion that God doth heare, and will certainly answer us in our prayers. This is to be laboured for of all that desire to pray aright.

*Quest.* But how can I be thus perswaded, when many faile.

*Ans.* For clearing of this wee must consider,

First, How many waies God answers our requests.

1 By giving presently the thing we ask.

2 By giving the same a great while after; as in *Luke* 1.13.

3 By giving something better in stead of it, as to *Moses*.

4 By giving patience and strength to beare the want of it, as *2 Cor.* 12.9.

Secondly, for what causes God sometimes denyeth them; when either,

1 The person praying is not in favour with God,

God, *Prov. 15.29.* or else lieth in some sin unrepented of, *Psal. 66.8. John 9.31.*

2 The thing prayed for is not good, or fit, as *Matth. 20.22.*

3 They desire it for an evill end, as in *Jam. 4.3.*

4 There wanteth a faithfull dependance upon God, *Jam. 1.7.*

To prevent this, and to procure true comfort to our souls, our care must be to see that

1 We be in covenant with God, and lie not in any sin, 1 *Joh. 3.21,22.*

2 We have a promise for what we ask, and understand that promise aright, 1 *Joh. 5.14.*

3 Wee have an eye to the right end, Gods glory and our salvation, seeking other things in subordination to these, *Mat. 6.33*

4 We be fully perswaded of Gods power and faithfulness, *Marke 9.23.*

5 We observe how God answers us with patience, and wait for it, as in *Hab. 2.3. Psal. 5.3. & 27.14.*

If God answer any of these wayes before mentioned, be content, nay be thankful.

*Matth. 6. 33.*

*First seek the kingdome of God, and the righteousness thereof, and all these things shall be added unto you.*

FINIS.